

LETTERS

OF AN

Ingenious Quaker,

To a Friend of his,

Wherein the

GOVERNMENT

OF THE

QUAKERS

Among Themselves,

As hath been Exemplified by George
Fox, and others of their Ring-Leaders,

Against the Law.

THESE LETTERS ARE PRINTED AND SOLD BY

JOHN BARNARD, at the Sign of the Crown, in St. Pauls Church-yard.

And by all the Booksellers in Great-Britain.

See the Title-page to the end of the Volume.

By G. L. 1700.

LONDON, Printed for A. Baldwin in Warwick-
Lane, 1700. (Price Sixty 6d.)

ERRATA

- Page 11. line 27. for *Foxman* read *Foxonian*.
 Pag. 14. lin. 27. after *Self* add *and Posterity*.
 Pag. 15. lin. 12. after *Lord* add *but also opposed in*
the Name of the Lord.
 Pag. 33. lin. 10. for *Boreman* read *Bowman*.
 Pag. 33. lin. 24. for *Nelson* read *Elson*.
 Pag. 34. lin. 19. for *Nelson* read *Elson*.
 Pag. 45. lin. 2. for *Rember* read *Remember*.



Advertisement

THE Author's Name is not inserted, yet
 he is well known to the chiefest *Quakers* in
 the City: He is a Person of great Credit and
 Reputation, and has a very plentiful and large
 Estate.

BY G. V.

LONDON, Printed for A. A. in the Strand.
 (The Author's Name is not inserted.)

THE
PREFACE
TO THE
Reader.

READER,

T *How art here presented with the Copy
of a Letter, wherein thou wilt find
(upon reading) a Discovery made of
the Transactions of the Governing
Quakers, both in some of their Persons singly, and
their Body, or Convention, jointly: For
thou shouldst know, that the Quakers have for
some years formed themselves into a kind of*

A 2

Politic.

To the Reader.

Politic-Ecclesiastical Body, and have held their Meetings for matters of Government, every Monday, or Second day of the Week, in Devonshire House: There they take Cognizance of those things that concern them as Quakers, that is, A party of Folk that desire to appear different from all others in Religion, Government, Speech, Apparel, Civil Conversation, and what not.

Of some of their Transactions in these Meetings, thou mayst perhaps have read in a Book entituled, The Quakers Spiritual Court, writ by one Smith, who had been a Quaker, but was gone from them. This piece which is now put into thy hands, appears also to be writ by a Quaker, and one that is so still (at the writing of this) in Principle and Practice, but offended at the governing Body, by reason of their Defection, as he conceives, from their former Principles in their present Practice, as in the Letter it self will more fully appear wherein he doth not only declare Matter of Fact, but compares it with the Quakers Principles, and the Practices of the Apostatized Romanists, and others, whom they condemn.

The Quakers are wont to glory in their
Profess

To the Reader.

Profession, as standing not in Word, but in Power: Whereby they seem to mean the excellent Conversation of their People above all others: But if particular Persons among them transgress so manifestly, that it cannot be excused; then they defend themselves, as others do, by saying, That it is no fault of their Principles, but the Person, that did not walk according to his Principles; But if it do appear, as here it doth, that not only as particular Persons, but as a Body, they are guilty of the like Tyranny, Oppression, Persecution, &c. as other faulty Bodies or Corporations, I hope we shall not suffer our selves to be imposed upon by their nauseous Self-commendations, to believe that they transcend all others, or that their Principles are better than those of other Christians whom they condemn, at least it will not appear from their Practices that they are so.

I must needs say, I see no reason at all, why the Writings of particular Persons, that are of the greatest Eminency among them, who write in their Names, and are generally, if not universally, approved by them, as written by their true Spirit, should not be imputed to the Quakers, as Quakers; But that what they

To the Reader.

do as a Body and Society should reflect upon them as such, I cannot see with what face they can deny.

I do indeed easily foresee, they will endeavour to invalidate the Evidence that is here given against them, from the want of the Author's Name: To which Exception I have this to say to the Judicious Reader;

1. That in truth, I do not know his Name, for that Copy it pleased God to bring to my hand, had no Name subscribed, nor was it addressed to any; and the Person from whom I had it, either cannot, or will not (being perhaps engaged to the contrary) tell me the Author's Name.

But (2) I suppose the Considerate Reader may find sufficient reason, from the intrinsic nature of this Relation, and from the Circumstances wherewith it is accompanied, to exact of him Credence of the Matters of Fact contained in it; if not, he is at his liberty to judge as he shall see cause.

(3.) I desire the Reader to consider what weight is to be put upon, or what credit to be given to the Name of an obscure Author, when even Mr. Pen, the Son of Sir William Pen Deceased, hath (for Instance)

To the Reader.

ance) failed so Egregiously in his Book entitled, *The Spirit of Truth Vindicated, &c.* in answer of *The Spirit of the Quakers* tried, that in relation thereto, and after a diligent comparing of these two pieces, Mr. John Faldo in his Book entitled, *Quakerism no Christianity*, hath given this Judgment; but for Pen's sake I shall believe it more than possible, that a Man of the highest Pretences, having some more than ordinary means to deal rightly and ingeniously, may yet so far deceive my Expectations, as to give the highest Contradictions to them all.

Part 3. Sect. 1.

And how ordinary a thing is it, in these times, for one Controvertist to charge the other with notorious Falsities in Matters of Fact; what credit then to be given to Mens Names, except other things concur to give testimony to their Narratives?

4. I am not conscious to my self of any the least injury I have done to the Copy, or undue practice in presenting it, God knows, I believe the publishing it may be useful to the Publick.

There was one line in the Copy which could not be so read as to be made Sense of, and therefore 'twas left out. I shall say no more, but assure

To the Reader.

*assure the Reader, the Author seems to me to
be faithful and ingenious, however let him judge
of him and his work as he sees cause.*

Farewell.

G. J.

T H E

The Spirit of the Hat :

O R,

The Government of the **QUAKERS**
*among themselves, &c.**Dear Friend,*

WHat is made known and manifested in me, concerning the great Apostacy in this day, and what I have seen and heard, I am made willing to communicate the same, to testify unto the truth thereof.

It pleased the Lord, about twenty Years ago, to visit this Nation with his Loving-kindness, in sending forth a Spiritual-Ministry, in the midst of Wars and Fightings, to turn us from Darkness to Light, and to bring us out of the Strife into the Patience of Jesus, into his Love and Meekness, to do good for evil.

This Seed being sown, prospered in the Hearts of many, and brought forth Victory through Judgment, and the Spirit of Burning: And the Lord was wonderfully with them in this Dispensation,

B

that

that very many came off from the barren Mountains, and out of the sandy Deserts, and were here refreshed, without Money, without Price, and the Bread was broken freely to the Hungry, and Water given freely to the Thirsty: And not only so, but likewise our Vessels were filled with the same, whereby our Hearts were made glad, and caused the Springs of Life to break forth out of our Bellies, and the Bread of Life to dwell within us, that we needed not to go forth out of our own Houses, having an Holy Anointing within us to supply the wants of our Souls, and lead us into Truth.

And the Lord did daily add unto the Church, and raised up many to go forth in the Power to Preach the Everlasting Gospel, whereby the Church multiply'd and encreased to the astonishment of the Nations.

How low and humble were they in their Spirit, how few were they in Words! Their *yea* was *yea*, and their *nay*, *nay*!

Ah! let me take up a Lamentation! How are the Mighty fallen! How have the Stars ceased to give their Light! How are the Poor distressed, and the Young Ones bruised, by the High Mountains and Lofty Cedars, whose Habitations were once in Heaven, but now upon the High Places of the Earth, to impose upon the Conscience, and to Establish an Arbitrary Power by a Law; these are the armed Beasts, and the many Antichrists, which break the Unity in Spirit, and the Bond of Peace. This brings in Divisions, causeth Differences, contentions and Emulations: It roots up the good, and eats as doth a Canker, whereby the Unity is divided,

ded, and the Peace broken. But the Unity that the Lord approves of, is for every one to act according to his measure and growth in the Truth. All are not strong, therefore all cannot be in the same Exercise, no more than a Child can be found in the Exercise of a Man: So that the disuniting-Spirit doth not barely lie in being of another Mind and Judgment, but in the imposing of its Judgment and Practice; which appears plainly by *Paul*, who clearly judged that the ground of the Differences in the Church, lay very much in the judging of one another in Meats and Drinks, &c.

It's the great Promise of the Father in these latter days, That he will write his Laws in our Hearts, and put his Spirit into our inward Parts, to lead us to all Truth, and out of all appearances, which the Spirit manifests in us to be in the Imitation, and after the Traditions of Men.

Is it then reasonable for the Spiritual Man to be bound in the practice of doing, before a Law written, but rather wait at the Feet of Jesus till God reveals. And he that walks according to this Rule, shall know his Doctrine, and be led to behold his Glory, and Witness an Unity in Spirit with his Brother, though in a different Exercise.

How doth this differ from the World's and the *Roman*-Unity, which is to yield subjection to the Order of the Body, (so called) though no manifestation within. And this Unity they glory in by this is their Kingdom upheld; from this they are able to boast, Who is able to make War with? Who can stand before us? Do not all fall that we risen up against us? Are not these the high sounding Words of proud *Babel*, whose towering

thoughts must be abased? Whose practice hath been to Crush the Tender Ones, in their Bodies, Souls, and Spirits. This Language hath mine Ears heard, this practice hath mine Eyes seen, to the grief and wounding of my Soul.

This combined Unity I have no pleasure in; its Nature is known by its Image, its Birth by the exercise of its Power.

My Friend Observe; What difference is there in these things between *George Fox* and the *Papists*? The one saith, *No Liberty out of the Church*: The other, *No Liberty out of the Power*. Saith the *Papist*, *What Liberty to the Sektary?* No: *What Liberty to the Heretick?* No. And *George Fox* saith, *What Liberty to the Presbyter?* No: *What Liberty to the Independant?* No: *What Liberty to the Baptist?* No. *Liberty* (saith he) *is in the Truth*. The difference lies only here, The one hath greater Power to compel than the other.

The *Papists* say, *Believe as the Church Believes*: So likewise saith *G. Fox*: But I say Nay, I am not to believe a thing barely because the Church believes it, but because it's manifested in me, else I am to wait till God Reveals it. I was told the above said by two there present.

The Church of *Rome* claims a Power of Excommunication (of them) that will not submit to their decent and comely Order, though in it self the thing be merely Circumstantial, Ceremonial, or (as they term it) indifferent; and their reason is, It Judgeth the Power, and smites at the Authority, and (say they) it's an Inlet to Division and thereby is Unity violated.

Behold a resemblance thereof, it hath been often said

said unto me, The *Hat* is nothing, but it is out of the comely Order, it judgeth Friends, who are in the Power, who testifie against it, and it breaks the Unity; and therefore we cannot suffer such to Marry or Bury, nor to partake of any Priviledge as a Member of the Body; and this is in the substance Excommunication: For Excommunication chiefly lies in a Man's being deprived of the Benefits, and put out of the Protection of the Law, as also from being a Member of the Church..

The Severity is the same with us, for where could I Marry or Bury, if we were an intire Nation? Or how can I take a Wife without a Witness? Or how can I have a Witness, if to be one is lyable to the same Misery.

Selected Bodies ought to be found in the Exercise of Moderation, Tenderneſs, and Mercy, as if they were a Nation. I always find, when once such put forth their Hands to afflict for Conscience sake, as their Power groweth strong, so doth their Oppression.

But perhaps they would say, We do not eject for Conscience sake, but because of an obstinate Will, which opposeth Friends.

The *Papists* justifie themselves by saying of the same. I remember a Judge likewise made the same reply when a Friend mentioned Conscience. Certainly it cannot be an Evil in one, and Right in the other, no more than it is Cruelty in the *Papists* Persecutions, and Just in the *Protestants*.

It will be a noble Example in those that stand upon the Advantage-ground to Act in Moderation, Tenderneſs and Mercy. And although it is the Policy of the World's Churches, &c. under a Pretence

pretence for Unity, not to hear the tender Conscience, yet the Church of Truth will; and where they are found, will account them as Brethren, and not to think it a sufficient ground to refuse them after Admonition; if they persist, but to wait till God perswades them. And this is the Royal Law of Liberty, the other is the Yoke of Bondage, from which we are not to be entangled after the Traditions of Men.

This great Charter of Liberty is violated, and greatly broken in many particulars: If I have a Cause before the Elders, but especially if I am a Dissenter, it's frequently urg'd, give it to Friends; if I do not, a farther Snare is offered, namely; *Dost thou believe Us to be in the Power of God?* If I say, Yea; then, *What wilt thou not leave it to the Power of God in Friends?* *Thou art in confusion to believe Us to be in the Power, and yet durst not trust to the Judgment of the Power.* To my knowledge, this is a capital Crime accounted.

What greater Usurpation can there be than this, to claim my Right from me into their Breasts? For though the Elders may be preserved in the Power this Year or Season, they may apostatize from the Truth, and yet claim the same Prerogative over my Propriety; hereby a Tyranny may be entail'd upon my self, by laying of such a Foundation.

A most incomparable Instance is the Church of Rome, who was in the Power and Glory of God; howbeit through Pride she lost it, yet gain'd, through Subtilty the Prerogative before mentioned, to give up unto her Judgment, and to believe as she believes, to the Destruction of many thousands: So that it clearly appears, the Spirit that claims such a Power,

Power, under pretence of being in the Power, is the Spirit of Exaltation: and I know, that those Persons that have been most confident in the claim, under the same pretence, have committed great mistakes; and thereby Truth hath been depressed, and Error cherished.

I suppose I may affirm that in all Ages, Truth hath not been persecuted as Truth, but as Error; I could instance, that many in the great Assemblies in *London*, have not only been dissatisfied with the rest of their Brethrens Actings, though they made use of the Name of the Lord. Both these cannot be right, yet both claim the same Power in Judgment: Otherwhiles submit (through fear) unto the Judgment of the more eminent, though it doth not at all correspond with their understandings. If one part of the Body be liable to mistakes, why not the other? And if the Spirit, as they are a Body, is to be Judge and Determiner of Things; by what spirit shall I know which is in the right? How needful is it therefore to be joyned to our own, in the particular, considering how lyable man is to err; even in petty Matters. And I know, an Oppressive Act done by a Select Body, having Power, is by very few clearly discerned; but when done by a private Person, every weak-sighted Man can then discover it to be an Oppressive Act: And so the evil Actions of Great Ones are judged less Criminal, and the Persons less Faulty than in Justice they ought to be.

The Churches of Men are still setting up themselves one above another; but the Assemblies of the true Church are all equal, having Christ the Light fully present with and in them: and therefore
Friends

Friends of one place, cannot say they have Power over Friends in another place, seeing all may be able to have Christ the Light alike, in and among them; else Christ his Spirit, in several places should be above, and under themselves: But Christ in each Assembly of the Faithful is their Head, and this Head they do not leave, to set up a fleshly Head to themselves, whether it consists of one or many of them; seeing Antichrist doth as strongly invade Christ's Headship in many, as in one Man in a Council, as in a Pope; in *George Fox* and his Body, as either.

This Spirit of Antichrist in *G. Fox*, &c. would wrest from me what I am not willing to part withal, to wit, my Conscience, under no less Penalty than Excommunication; which is as far as from them lies, the loss both of Heaven and Earth, of Heaven by Excommunication, of Earth by Deprivation; and this without Redemption unless complying with his or their Will and Pleasure; and for no other cause, than for the omittance of a very small Ceremony, which is hold necessary to Salvation; like the Circumcision of old, who Preached, *Unless they were Circumcised they could not be Saved*. But perhaps they will say, We do not Excommunicate thee, yet we cast down thee in thy Error. I answer, It's one thing not to own a Man in a particular, and another thing so to disown him, as wholly to exclude him from Protection: For if I am once accepted of as a Member, and after cast off as not being a Member, I shall leave it to the Sober what to call it. Perhaps they will say, *This casting off was not for the thing* (as indeed it hath been said unto me) *but for the*

Contemp

contempt. I may rather say, Sure the greater the cruelty, to lay an Injunction upon so small a matter, that draweth after it so deep a Censure, as to cast a man out of the Church. Suppose a Magistrate should command a trivial matter, some Ceremony or other, under pain of Treason, and should proceed against the Infringers of this Command as Traitors; it were much to be doubted, whether the Command did not partake more of Cruelty, than the Disobedience of Contempt: For where Authority shall so far lose it self, as to lay so great a weight upon so small a matter, it rendreth it self contemptible; and then it's no marvel if it be condemned, having made it self contemptible. What will our Lord do unto these that shall be found beating their Fellow-servants, and driving them from their Dwellings?

Again, whosoever squares his Actions in things religious by the Spirit's requirings; he is a bad man, &c. Whosoever would be governed by the Law, *To do as he would be done unto*, he is not of the Truth; He that will not do what others would have him to do, he is wilful, stubborn, and obstinate.

If the Body saith, It is to be so or not so, (no *two thirds* of them are otherwise minded, and are silent) and if it shall happen for one to oppose the thing with much moderation, and the *two thirds* shall in their spirits unite with him, notwithstanding a few of the combined Elders bring him to the Bar, and unless he will own condemnation, Judgment shall pass against him, with such an imperious Authority, that the others are not open their mouths, so that their arbitray

Commands they can impose upon their Fellow-Members. They proceed further, saying, He that will not submit to the Body, opposeth God and his Truth; And they make the Body the Touch-stone saying, This is according, or not according to Truth, as the Body hath Unity or not Unity with it; and so by this practice the Spirit of the Lord is to be tryed, and judged by the Body. This hath *two* parts, to deprive us of the Law of the Spirit, and to bring in a tyrannical Government; it would lead us from the Rule within, to subject us to a Rule without.

It is asserted in Print, that if I believe the Light within me directs me to a thing, and the Body shall not have unity with it, it is safer for me to rely upon the judgment of the Body. I remember about a *dozen* of the great ones subscribed a Paper to this effect, and sent it to *Hartford*, but it was there much disliked: There was this also in it, That if any person had (as he thought) a command from God, to do a thing, or to put forth a thing in Print, he must first come and lay it before the Body, and if they judge, he must submit. Is not this an Arbitrary Government, bounded by no Law, but what *G. F.* and a few more please? Herein the ground of our Liberties is taken from us, (to wit) To live, act, and judge according to the Law within. In this is the distribution of Justice, and he that is overawed by a power without, stifles and strangles true Judgment, which ariseth in himself; by this is Justice and true Judgment obstructed and violated. It's the highest usurpation of our Liberties; For when such Principles are established, they are not easily laid down, they have encroached
Jurisdiction

Jurisdiction where none was, taking upon them a Power to judge and domineer over the Innocent, over the Consciencious, over the tender in Spirit, by new Laws which the Spirit never gave forth, nor hath unity withal, nor many of the Body, which through fear oppose not these things. They go higher; they say, Their Judgment is God's, and their Acts are as binding as God's, it proceeding from the Spirit of the Lord in the Body: Their Judgments are so positive from God and for God; and their Censure so severe, which causeth a faint-heartedness in the weaker, to speak according to their measure, lest they should displease the Body, and be brought to Judgment. It is a dangerous evil for any Man, Men, or Council, to make him or them Lords, or Lawgivers in the Church: Christ himself being the immediate Lawgiver and Judge in this the Day of his Power. Men have commonly thought, that to preserve the Church in Peace, is to suppress Error; whereas to preserve them in Faith and Love, with the Father, Word and Spirit, this is rather to preserve the Church.

How many persons, under pretence of healing the Body, wound it still deeper; and under pretence of preserving its Peace, hurry it into endless Dissentions; or reduce People to a Formal Faith! Doth not the abovesaid Body practise the same? Alas. Ah! How do they build up that which they have pulled down; and do that themselves which they have condemned in others! Ah! That they would suffer the Word only to be the Rule in the Kingdom, and the Light thereof alone to shine

there, and not to walk in the light of their own Fire, and in the Sparks which they themselves have kindled, whereby they may lie down in sorrow, whilst they neglect the true Light, which lighteth every man that comes into the World.

In the true Church, Unity stands in diversities. But in the false, Unity will not stand without Uniformity. And it is greatly to be lamented, how that very many will do nothing without the Authority of the Body, tho' it be never so clear in them, and this sets up the Body above Christ.

And because a further dispensation is not relished by the Elders, the which they hide from the Inferiours, lest their glory should be Eclipsed, and draw the rest from a dependence upon them: They content themselves with this limited Ministration, and set up Tabernacles here for their Residence; which is above, and beside the Spirit of the Lord's teaching, which leads us on to know and follow the Lord. These are they that stop *Israel's* travel out of all appearances, which his Spirit leads not to; These are they that lay stumbling-blocks in the way in their Journey: These are they that will not have the Lord's People, Prophets; that their Persons may be still had in Admiration for advantage sake: else, what meaneth it, that certain Persons are appointed to spend the whole time in speaking in every Meeting, and all the rest to come as Hearers, neglecting the Gift in themselves, only waiting upon their Lips. When as oftentimes fresh Springs arise in particulars, to make glad and comfort the Hearts of others: But through the long Declarations and Discouragement, withal,

the Springs are stopt, and the tender nipt. Ah! God will visit you for these things. And certainly if this Babylonish practice had not been exercised, his precious Truths had been publish'd in the mouths of thousands more, and 10000 more to the knowledge thereof would have been brought; a greater growth in the Truth witnessed, and the Mind and Will of the Lord more revealed; a greater discovery of the Man of Sin within and without us, by the transcendent brightness of the Everlasting Day, which will again break forth, and recover the ground which hath been lost; open the Mysteries which are yet hidden, break the Serpent's head, and wound the *Leviathan*. Amen, *Hallelujah*.

Moreover, as others before them set up the Scriptures above the Spirit, in having that to be the Tryal, Touch-stone, Standard of Doctrine Worship, and of all Spirits; so do they greatly err in setting up the Body above the Spirit, in having the Spirit tried by the Body; the one saith, *The Scripture is the Rule*; but in truth, the Meanings they make the Rule: The other saith, *The Spirit* (and not the Scripture) *is the Rule*; but the Dictates of the Body they make the Rule. For if I walk according to my Measure, and my Measure is my Rule, and it differs from the judgment of the Body; by their Rule I am to deny my Motion, because it answers not the Mind of the Body; for they lay down this as an infallible Rule, That *the Body will have a true sense, feeling, and understanding of Motions, Visions, Revelations, Doctrines, &c.* and therefore saiest to make *Her my Touch-stone in all things relating to God*.

Ah! that she would return from whence she is fallen,

fallen, and repent, that the Crown may again be set upon Her head.

The same Arguments which the Pope, &c. make use of to support himself, the Body useth, and severe judgment is denounced against him that shall speak a word against the Authority of the Body, as it is against him that shall speak against the Power and Authority of *Rome*. And as it was and is a common practice for the Pope to esteem Drunkards, Whoremongers, &c. far better than *Non-conformists*, even so it is with the Body at *Devonshire House*.

If a *Non-conformist* endeavours to bring to light the viciousness of the Priests, they will have ways to prevent him, either to raise some Accusations, or some other cunning Evasion. The Body practiseth the same, as I could instance, and may, when occasion offers.

I have heard, from a credible hand, what a solemn Meeting there was appointed by *G. F.* and others of the Elders, to Judge and Condemn several Men and Women of good report; and shelter, cover, and hide the wanton practices of others; and the more effectually to discourage persons from discovering these wanton and unclean Ministers, to some they would say, *Let it fall, bad Spirits will get it, and reflect upon good Friends*; to others, *They are an unclean Spirit, raking in Mire and Dirt, they lay open the Miscarriages of others*; By which means the Adulterer goes free; only perhaps private reproach passeth upon him.

Consider, O Friends! Is it right to cover the Whoredoms of the wanton Ministry, &c. and unclean Strumpets? and judge so openly the mistake

of a person, when the Actions were true, and in the same House. Is not this apparently to discourage persons from discovering these things, and encouraging of the other in their filthy and defiled Conversations? whom God will judge. *He that justifieth the wicked, and condemneth the Innocent, is an abomination to the Lord.*

Again, those that forbore the custom of their Hats in Prayer, could not partake of their Rights as a Member, until a Renunciation thereof, and for another cause; when Zealots for that form (tho' guilty of uncleanness, and other vile abominations, and the persons accused for the same, yet) allow'd to minister as a Teacher, and employed in the Service for the Body.

Such was the rigidness, That persons only suspected to favour the forbearers of the *Hat*, must bear a publick Testimony against them and their spirit, or else liable to be disown'd. If they were not drunk with an Arbitrary Power, they might sure find out a *medium* (for the omittance of so small a Ceremony) between an Ejection and an approbation, between owning a person, and not giving him a liberty to exercise his Conscience.

If this kind of Judicature had been set up in the Apostles days, what Confusions, what Disorders, what Divisions, what Rents, and Breaches had there been in the Church? there being some that held a necessity of keeping the Ceremonial Law, others not; some for keeping of Days, others every Day alike, some for eating of Meats, others of herbs; some for Circumcision, others not. And *Paul*, to preserve the Unity, notwithstanding these differences, writ, not to judge one another in Meats,

Meats, &c. but to wait till God reveals it to him. And if G. F. and the Body had but this moderation, what a Harmony, what a Unity would there have been amongst us!

The *Papists* had a way to try all suspected Persons by, namely, that they call the Sacrament of the Altar; the *Protestants* the Oath of Allegiance and Supremacy, as also the Renunciation of the Covenant; the *Presbyter* the Covenant it self: And this Body tries suspected Persons by this, namely, *Hast the given Testimony against the Spirit of the Hat*; could never get any of them to define what the Hat-Spirit is. And as the *Papists* (to render the *Protestants* odious) styled them *Hereticks*; the *Protestants*, *Phanaticks*, *Puritans*; and all Sects called in scorn *Quakers*; and the same Spirit of reproach hath entered this Body, in stiling the forbearance of the *Hat*, *Hatters*, *Hat-men*. If any may have that Appellation, it's rather due unto you, who keep it off upon a Religious Account, than upon those who keep it neither off nor on upon a Religious Account. They of the Circumcision were so called, not because they forbore the practice of the Act, but because they still continued in it; and it's preposterous to give *Nick-names* unto persons for not doing of a Thing by the name of the Thing. We were called *Quakers*, because we trembled at his Word, not because we did it not.

We displeased Man, because we do not uncover our Heads before him; we say, and say true, true Respect doth not lie in the uncovering of our Heads; a pitifull low thing to lay honour and respect in a *Hat*; we say, it's the honour below which perissheth: We say, it's an honour that may be trampled upon

upon, and laid in the Dust, (as *William Baley* and others well said, and many of these men that have born this faithful Testimony, are so far backslidden, that they say there is a Respect and Reverence due unto God in it) ; Let the Judicious judge, whether the Honour and Reverence which they give God in this thing, according to their own words, be not the honour below, which perisheth.

They do not deny the giving of this Cap-honour unto Men, because there is honour in it, but because there is no solidity in it, for just and true honour they acknowledge is due unto Superiours ; and altho' *G. F.* and others have trampled upon this Hat-honour as the most vile Excrement, yet he and they lay unto us, *You give no more reverence unto God, than unto a Horse.*

Is it not strange that these men shall lay so much stress upon a *Hat*, as a Duty due unto God, when they have look't upon it as a poor low thing when man hath required it ; and to make us more odious, we are called *Ranting-Spirits*, when we do abhor and abominate that monstrous Principle. It's probable many do forbear that practice, what then ? must I therefore be a *Ranter* ? Nay surely, no more than they are *Papists* that are in the same Exercise with them in this outward Observation. The *Ranter* gives no honour at all unto God, neither inward or outward, but makes a derision at the Name of the Lord.

We do not forbear the *Hat* in this disdain, or for want of reverence to the Holy, Pure God, (for if he required it, I believe we could not only offer it, but our lives also) in the Service of the Lord, and for his Truth : but because he doth not require

(26)
this of us, but rather a more Spiritual Reverence.
It is therefore an abuse to be stiled *Ranting-Spirit*.
It is a true Saying, and worthy our Observation
That they conspire together to destroy the Church of
Jesus in us.

These all Ministers conjoyn together to subvert
our Laws and Liberties, given by the Great
God, by obstructing or denying of Justice, (which
apprehend it futes not to their Interest) which
the Life and Blood to the Body, and doth give
warmth and motion to every Member, which
nourished and enlivened by it, but being once
stopped and seared up, as the particular must of neces-
sity faint and languish, so must the whole frame
dissolved; and assuredly, tho' they are lifted up
as it were, unto Heaven, in their proud imagina-
tions, the Righteous God will blast all their exalted
expectations, and they shall die and perish in a
general dissolution; because they have not regarded
the Fatherless, nor pitied the poor in Spirit, nor
compassionated the tender Conscience, which for-
ced to sin against the Lord, but crushed, spoiled
and oppressed (without bowels of mercy) those
that had little strength to help themselves: invade
their Rights, violated their Liberties, endeavour
to take the Meat from the Children and give it unto
Dogs.

Heretofore, before they were high and mighty,
they were the Balm of *Gilead*, which healed our
Wounds, restored our Spirits, and shewed us the
way of Salvation; but of late years, like the Fig-
tree mentioned in *Luke*, without efficacy, without
Fruit, only destructive to the particular Members
who discharge their Duties and Consciences

where

whereas they should be like the good Old-man, who
 eth in a full age, after he hath fought a good
 fight, and overcome the Evil one; they should be
 like the Shock of Wheat which cometh in, in due
 season, to uphold our lives with the Staff of Bread;
 and not unjust Judges to overthrow our Liberties)
 or proud Elders, to overthrow the Gospel. One
 thing more to add, and perhaps thou hast not alto-
 gether forgotten it; it is this:

G. F. being very sick and weak for a long time,
 tender Love rose in the heart of W. Gosnal, to give
 him a friendly Visit, and when he came into his
 chamber, G. was transported into such an high
 passion, and uttered such vehement and violent
 words against him, that many there present in the
 room, were almost astonished thereat; It was for
 his cause W. G. long before signified unto Samuel
 Norton his apprehensions, that G. F. would have
 smitten him, (of this more hereafter) and he being
 stirred up in his Spirit, like Lucifer he uttered words
 to this effect; *Friends, Although I have not yet
 said it you, I do now declare it, I have power to bind
 and to loose whom I please. How hath Solomon
 fed this exalted spirit, who puts forth these
 words, Stand up Muggleton the Sorcerer, whose
 mouth is full of Cursing, Lies, and Blasphemy, who
 dost thy last Book a Looking-Glass for G. Fox,
 whose name thou art not worthy to take into thy
 mouth, who is a Prophet indeed, and hath been faith-
 ful in the Lord's Business in the beginning. It
 was said of Christ, that he was in the world,
 and the World was made by Him, and the
 World knew him not: So it may be said of this true
 prophet, whom John said, He was not; but thou wilt*

feel this Prophet one day as heavy as a millstone upon thee; and although the World knows him not, yet he is known.

Certainly such Expressions are not fit to be given unto man; and to lift up one in this nature above his Brethren, is of dangerous Consequence. Surely this mortal hath been greatly puffed up by such fawning, flattering *Parasites*; Or else he would never suffer persons to kneel before him: It is done upon two occasions, tho' in a very private manner, and but by a few. The one is when he sends you forth to Administer; the other is upon some misdemeanour committed by a Minister, and upon the acknowledging of his fault upon his bended Knees, then G. absolves him. Such is the absolute power which he takes to himself, That he will break open Letters, and alter the Contents. One of the most eminent Ministers amongst them, being of a moderate spirit, writ as in the name of the Lord, judging both those that kept the *Hat* off or on, in a wilful, opposite, contentious spirit; But as for those that kept it off, or on, as to the Lord, those he nor the Spirit of the Lord did not judge, or words to this purpose: he blotted out a line or more, and writ over it clearly another sense, to wit, *That he did judge those that kept it on, and not those that kept it off*, and *John Whitehead*, who writ the Letter, knew not of it.

My heart is often-times grieved within me, and my spirit oppressed with Sorrow, when I call to mind their Lowliness, and their Plainness in Apparel! Ah, how did their Countenances and Garments suit with their Preaching of the Cross of Jesus, and very many were brought by their Ministry

istry, out of Rich-clothings: But behold a Wonder! These Ministers, in a short space, got into the Rich Habits, *to wit*, Beaver Hats, Camlet Cloaks, the finest of the Cloath, not inferiour to the Merchants of the City, setting aside their *Lace and Ribbands*. It hath been their lot to be haled (with violence) out of the Assemblies of Professors, for bearing of faithful Testimonies and thrust into prison. Did I think to see the same violence offered to our Assemblies! Nay, but with Sorrow, mine eyes have seen pulling down, haling out, and casting forth of our Meetings, and they went to the utmost, as far as their power; And doubtless they wanted not Will, but Power to Punish. These ravenous Wolves, which worry and prey upon the Flock, boast themselves to be *Peers* in this Selected Body? and affirm, That if any of them commit a fault their *Peers*, or their equals, are only to be their Judges, and not the *Laiety*, or Commonalty; so that in their Selected Assemblies, these keep the Inferiours at so great a distance, and their spirits are so over-awed, that they dare not (but seldom) contradict the sayings of the most eminent Elders.

It fell out that poor *James Claypoole* contradicted, and that with much moderation, the imperious Elder, *John Bolton*, for saying unto a maid, *That she was first to see the evil in her self, before she judged, and not (saith he) because we say it.* This poor man, for this presumption, was first to acknowledge his Error: Yet he in private confest it to be no error; But being a man of peace, would rather bear his burthen, then to stand against, or contend

with so great an Elder. How is it possible the Young ones can speak their minds freely, when they are thus curbed and overawed? By this means a few will sway a Meeting which way they please, unless the *Peers* are in Competition, then they meet as two great waters, ready to overwhelm one another, with their asserting both *in the Name of the Lord*. To prove this, I shall give thee a few pregnant instances.

The *First* is concerning the Marriage of *John Osgood*, who is well known to be a man of Moderation, Sobriety, and of a deep Judgment; owning and holding forth, as occasion offered, the Principles delivered; and he was held in such reputation, that I know no mans Counsel had a greater influence upon, and acceptance with the Meeting than his; But after he came to forbear the Exercise of the *Hat* in Prayer: The Zealots for that practice, did use their utmost endeavour to screw him out of that power and authority which he had in the Meeting, as the Paper signed by *Eleven* Ministers doth clearly demonstrate. It came to pass, that it was his purpose to take *Rebecca Travers*, the Younger, to be his Wife: first he went to the *Womans-Meeting*, according to Custom, to acquaint them with his Intentions; and there they past it with so great an Acceptation, that a very considerable part of them went along with him to the *Mens-Meeting*, to justify and stand to their procedure towards him, if occasion offered, whereas others have seldom above two. He likewise acquainted the Men with it, and after a short space, one there charged him for opposing a Servant

of the Lord, that had declared a thing in the Name of the Lord.

He presently cleared himself from this aspersion, by proving the person to be in a notorious falsity, which he asserted in the Name of the Lord; this Blasphemer, that is thus stiled the Servant of the Lord, under the pretence of a Physician or Chyrurgeon, made it his common practice to commit Uncleaness, and wantonness towards Women; and yet he was employed and sent by G. to judge Persons and Meetings; he made him also as his Companion in his Travels, and covered him in his wickedness, insomuch that it was a crime sufficient to take notice thereof.

And although John Osgood cleared himself as is above expressed, John Bolton with two or three more had another share for him; namely, *Will thou give a testimony against the Hot-spirit?* His Reply was to this purpose, *When he saw it to be an evil, he should; but at the present he did not, and therefore could not give a Testimony against a thing, before it was manifested in him to be an Evil.* This would not satisfie them, altho' he again came into their practice, in the keeping of it off. This Marriage was declared by Rebecca Travers the Elder, and J. to be of the Lord: and John Bolton, with not above two or three more, did so oppose the passing thereof, in the name of the Lord, that it could not be obtained, unless he would give a testimony as above, and yet almost the whole Meeting was for passing of it. This will seem prodigious to persons ignorant in these affairs.

He therefore, without their Consents, appointed a Day to take his Wife, and a very considerable number of the Meeting were Witnesses thereof. Such was the Severity and Lordliness of *J. B.* that he in publick disowned *Tho. Saltbouse*, for his being there a Witness, and for his Moderation. These Transactions did so seize upon the Spirits of others, that it was exceeding difficult for any to obtain Witnesses in such an affair, if the Meeting refused to pass, who' never so unjustly.

By what hath been said, it may be clearly discerned, That the greatest part of the Meeting signify more than Cyphers, that a few Rule by Will and Pleasure, a certain ready way it is to make Hypocrites; for what greater temptation can a Man meet withal to reduce him to a conformity against his Conscience, than to deprive him of a Person whom he most dearly loves? And what greater rigidity can there be to deny the accomplishment of so weighty a Concern, for the omittance of so small a Ceremony as the *Hat*?

Let this be had in perpetual memory, That some of you were Judged, Condemned, and Executed for no other Cause than the *Hat*, and now they Judge, Condemn, and Excommunicate for the same, (Oh greatly to be admired!) Not that I am against this practice when required of the Lord, but against the customary use thereof; for they have known, and frequently seen, that when a Minister hath ended his Declaration, and a general apprehension that he will make a close with Prayer, off goes their *Hats*, according to the custom of other Societies; and immediately up stands and

ther and begins a new Declaration, then, as Men are shamed, on goes their *Hats* again. Moreover, it will happen sometimes for a Man to be overtaken with sleep when the Prayer is begun, by some accident or other he is disturbed; but before he is well awakened, he snatches off his *Hat* as a Man affrighted: Can I judge that those things are any other than a formal Custom? Nay, assuredly, others do not pretend that spirituality of Worship, and therefore it is no marvel in them.

I never could yet understand why the Head may be covered by an Assembly, when a Minister shall utter high Praises unto the Lord, in an elevated, bold, and lively Spirit, and to be so erroneous as to be Excommunicated for the same in time of Prayer.

I have been the larger upon this Instance, because it proves the greatest part that is here written.

The next is this *M. Boreman* and *Elizabeth* came before the Men's Meeting, to express their intentions touching their Marriage; the one declared positively, as from the Lord, that it was to pass; *John Nelson*, *Gerrard Roberts*, and *Thomas Briggs* were three of them, besides many more. *Tho. Briggs* was transported into such an ardent Zeal, that he told them, That *it was of the Lord, and that they opposed the mind of the Lord*: when the other Party came close to the business, he did not know whom the Persons were that hindered their Marriage, to his great shame: *John Nelson*, and *Samp. Newton*, were the great Opposers, under the same pretence, but indeed with

more moderation. Several went home with grieved and sorrowful hearts, whereof *John Osgood* was one, and *William Phillips* another; I could name more, but let this suffice.

The next is concerning *John Swinton*, who did write a large Paper by way of Lamentation, as being commanded and required of the Lord to publish the same, wherein was exprest, That the Leaders (the Leaders) were greatly guilty of the sinfulness of Dyet, fineness in Apparel, and of speaking words out of the Life, which was a burthen to the Life: He justified this for several years, though strongly urged to deny it; but at last they pursued him so closely, that the Meeting at *Devonshire-House* sent for him out of Scotland, in the Winter-time, for Him and his Paper to be tryed. But before he came, there was a meeting at the said place concerning him, and there *John Bolton*, *Gilbert Layty*, *John Nelson*, and *Charles Harris*, with many others, pass Judgment against Him and his Paper: A Reply was made by *Gawen Lawrie*, That it was not regular to deal so by a Person and his Writings, that was not there to answer for himself; to Condemn Him, and then to Fry him. This I bring as a further proof of their unreasonable Tyranny; For what Justice and true Judgment could be expected, when these Grandees, who were the Judges, did give Judgment against him before-hand?

In a short space after *John* came to London, and a Meeting was again appointed; He saw the Breach would be great, and likewise his Exercise telling divers before-hand, *The Child must not be divided.*

divided, nor the Seamless garment rent : and so when the day came, he denied the Paper, and the Spirit that gave it forth, yea, fit for the fire ; and moreover, That it was writ in an hour of temptation and weakness.

Let the impartial judge, whether this Recantation was not done rather in such an hour ? and whether the things are not true that he declared ?

It's time to conclude, having dwelt long enough upon this Subject, with this Counsel and Admonition to the High and Mighty, and to the lofty Mountains, and aspiring Cedars of this Assembly, before spoken of : Despise not to take counsel of a Fool, nor disdain the advice of the young and weak Ones, for 'tis possible, deep knowledge and yet little esteem may be found together : This I have to inform you, that though you have reduced many to a sober life, the way to keep them, and to bring in more into the same Fold, is by mildness, not setting up a Lordly Judicature over the Conscience, for by this all Professions have been split before us ; and it is observed, that when the Spirit of Lordship enters a People over their Fellows, the Lord doth disappoint the Undertakers thereof, by the withdrawing of his pure Spirit.

My Soul's desire is, That the Spirit of Lordship and Exaltedness, which hath entred the Body, may be crusht for ever, that the little Ones may serve the Lord without fear, and be found in the Exercise of nothing in the Worship of God, but what his pure Spirit leads unto, and out of that, Truth may spring up in the hearts of thousands, by enjoying

joying of this holy Liberty, and that God may be exalted in the Earth, that the Horn of all Oppressions may be broken, and dashed to pieces, to the praise of the Name of the Lord, that the Light of his Glory may shine in our Temples in its strength and lustre, not wanting a proud Lordly Body to rule over us, nor a proud, wanton, lazy Ministry to monopolize his precious Truth from us, but that every one may sit under his own Vine without fear, and eat his Bread at his own Table. And God bears me this Testimony, That his Truth, as it hath been declared, is dear unto me, and the Principles delivered, my Soul doth own; and therefore, according to my Measure, ought to have a place in the Body; but from the Body of Christ and the Unity of his Spirit they cannot exclude me, and therefore my Soul is abundantly satisfied and refreshed, in my solitary Retirements, and desires not to join hands to oppress any, nor yet to give up my neck unto the Yoke of Bondage, nor my Back to the Oppression, nor my Judgment and Eyes to the Body: Though I can give my Back to the Smiter, and my Cheeks to the pulling off of the Hair, yet it is through a patient suffering, and not a sordid slavish subjection.

And altho' they daily exercise the Oppressions before-mentioned, yet by their deceitful flatteries, they make people believe, That they are a harmless, innocent, and peaceable People, suffering and bearing wrong, but not doing any; or if any persons Write, or Speak their Grief, that the Publick take notice of, they will represent them under such terms as may render them odious; and the more effectual-

effectually to weaken their Testimonies, they will fix upon them scurrilous and contemptible Appellations, as *Scotch-men, Welch-men, Tinker, Taylor, &c.* Some of them utterly untrue; and to prevent an inquiry into the truth of the matter, they would make people believe that they are envious, malicious, and discomposed Spirits, bad, dirty, factious, and ranting Spirits, who are gone from Truth, and are out of Truth.

Such is the portion of those that appear in the least against their imperious, tyrannical, and lascivious notions; and what-ever Man detected the fallacies and destructive Cheats of imperious disdainful men, what was thus reproached? Must it be justice in them to complain of their Oppressions, and Envy; and Malice, &c. in us to complain of ours? their years are but few, yet verily they have been exceedingly expert in learning of the *Papists* subtilties.

If I have any interest in a Burial-place, and discharge the Body by discharging of a good Conscience, I shall be deprived thereof, and be necessitated to seek a place for my dead else-where: albeit, the Truth, as it hath been declared, is dear unto me, and precious with me; for say they, *Thou opposesst Friends who are in the Truth.* Let the Spiritual Judge judge whether this is not a setting up themselves? yea, let the reasonable Man judge, whether it is not to dispose of my Right and Propriety against my Will and Pleasure? they are like the *Pharisees* of old, who were more zealous to keep up their traditions, than the Law given from the Lord, for they are more zealous to keep up their power as a Body, than the Truth it self.

It

It appears plainly unto the Just and Righteous Man, that G. F. and the rest of his Council have endeavoured to subvert the Royal Law of Liberty, and to introduce an Arbitrary and Tyrannical Government over the Conscience, over the Flock of God.

These are the ravening Wolves which prey upon the little Ones in a Lordly Spirit; This is that venomous spirit which hath tainted their Judgment, poisoned their Hearts, and blinded their Eyes; how hainous it is in the Nature, how mischievous in the Effects of it? which will best appear, if it be examined by that infallible Law, *To do as you would be done unto*; This is the Foundation of all Laws, out of which they are derived; this is the Supreme Law, and the Health of the People, the end of all Laws to which they are designed: how far this Spirit in them stands in opposition to this Law, I shall further manifest.

They pretend and claim an Infallibility in Judgment, &c. (not that I am against Infallibility, but that it is in a special manner peculiar to them, as they are a Body, this I am against) yet who more fallible in Judgment than they? who more partial in Justice? And what can be more dangerous and destructive to the well-being of a People, than such a claim without it? If they were in it, assuredly they would boast less, be more humble and more self-denying and mortified in their Condemnations.

I shall be liable to transgress, by breaking a Law hidden in their Breasts; that must be a Crime which they are pleased to say is so; all must be error which

they please to call so. *What (say they) dost thou
dost thou feel that which the Body doth not?
You art in an exalted Spirit, the Body hath not unity
with it; if it had been a true motion, the Body would
have a sence thereof, (behold the Touch-stone); and
certainly in their degenerated Natures, as many
great enormities have been, so greater will be pro-
duced; Lust will become a Law, Envy will be-
come a Law; Ambition and Covetousness will be-
come Laws: What Dictates, what Divisions such
Laws will produce, may easily be discerned by the
Vicissitudes, to dispose of all to the mainte-
nance of it self? The bounds of the Royal Law they
have removed and broken, (and this mischief must
ensue in the stead thereof, Tyranny establish-
ed) and yet they will tell us, *it's for the honour of
Truth, and its service from the Spirit of Truth.**

What greater dishonour can there be to the
God of Heaven and Earth, than to pretend
Holy, Pure Spirit in the practice of Injustice
and Oppression, and to make use of his great
Name and Power to patronize their pride and ex-
alted Spirits?

Such arbitrary courses have an ill Operation upon
the Spirits of Men, it weakens their Hearts, and
diminishes their Courage, and begets in them a slavish
temper and Disposition; and where this arbitra-
ry and unlimited Power is set up, a way is open not
only for the security, but for the Advancement and
encouragement of Evil, and a means to Increase
wretches. Such Men are aptest to cry up the
Body in all respects, and are the only good Friends:
but others (though exemplary in their Conversa-
tions)

(Hons) who cannot yield and comply against the light in their Consciences, to some of their proceedings, are subject to their Jealousie, Censure, if not an Ejection.

In days past the Lord raised up a *Moses* to be Ruler and Leader to his People *Israel*, who were then under Types, Figures and Shadows; and the Lord spake to his People by his Servant *Moses*. But another Administration more glorious is established; to wit, The Dispensation of the Son of God, whom *Moses* prophesied of, who speaks from Heaven, who is the end of all Figures, Types and Shadows, he who is the substance of all Types, &c. is now the Great Captain, and Leader of his People, makes use of, and lays by what Instruments he pleaseth, reveals his Mind sometimes to one, sometimes to another, without respect of Persons or Bodies, as he pleaseth. That there may be no glorying but in the Lord: *He abaseth the proud and exalteth the humble*; hides his mind from the High and Mighty, from the Wise and Prudent, and reveals himself unto Babes; and therefore he needeth not a Fox, nor a Body to convey his Word unto his People, he being himself their Teacher, and hath planted his Laws in their Hearts, and given them an holy Anointing, to know the Spirit of Truth from the Spirit of Error.

And albeit the Kings of the Earth exercise Lordship and Authority over their People, yet it ought not to be so among the Disciples of Christ, being Brethren: But for the greatest to be well contented to serve in the meanest employment, if the Lord requires it, as to be served, to hearken, and submit

hit to the Voice of his Spirit, in the least Babe
in the greatest, or, as in the Body.

And I affirm, the Lord did not raise them up to
bring us off from the barren Mountains, to seed
on them who are now become a Desert; nor
from under our Oppressors, to turn Oppressors
themselves: Let them remember the Army, it is
their Figure; and if the Lord's anger waxed hot
against them for their Unfaithfulness, what will be
the Portion of these, who have so deeply Aposta-
zied from clearer Manifestations?

Many of the most Eminent have had potent Im-
pulses, to give forth solid, and sound Arguments
for Liberty of Conscience, and have pleaded
strongly for the same, yet *George Fox* was heard to
say in a selected great Assembly thus, *Though many
friends have writ for Liberty of Conscience, I never
heard the Word, it is not a good Word, no Liberty to
the Presbyterians, no Liberty to the Papists, no Li-
berty to the Independants, no Liberty to the Baptists,
no Liberty is to be only in the Truth, and faith-
fulness, no Liberty out of the Power. In Answer un-
to this, Truth gives Liberty unto the weak, yet
no weakness in the Truth.*

Since the Spirit is withdrawn, they do greatly
loathe the Power is as much, and as fresh as ever,
if so, they would be more refreshed with it, and
not with Sleep in their Assemblies) and their Unity
entire as ever. Yet verily, sharper Contentions
are seldom found amongst any People. To prove
this, I will set down two notable Examples, it is
between four famous and eminent Elders.

First, *Tho. Salthouse* and *John Bolton*: *T. S.* be-
came a man of some Moderation and Tenderness, used

his endeavours to beget a Reconcilement between the Practicers and Forbearers of the *Har* in Prayer, and to receive each other as Brethren, though they differ in that particular thing; but that high and hot-spirited Elder *J. B.* called him false Prophet, reputed him worse than the Forbearers, and opposed his Ministry, untill with much ado a Reconcilement was made by a condescension on both parts.

The other is between *G. Fox* and *Sam. Newton*, who being a man of some Honesty and Cleanness in his Spirit, was against having of a Person to Act in their behalf, as in relation to Sufferings, whose Conversation Preached not Righteousness, but *G. F.* opposed him with so much wrath and violence, that some there present thought he would have stricken him, he being a person so rightly qualified and accomplished for *George's* Interest.

Such is the swelling Pride of this *Luciferian*, that he gave forth a Paper, That *his Marriage* with *Margaret Fell*, was a Figure of the Marriage between *Christ* and the Church. I may more justly believe it to be a Figure of the great Apostacy from the Truth, and barrenness in the Truth.

He likewise declared, That *his Marriage* was above the state of *Adam* in his Innocency, in the state of the second *Adam*, who never fell. This Paper was so ill Resented, and so much disliked, that it was called in again; and a rare thing it was to get a sight there of, albeit through an accident, I had a View of it.

The abovesaid *Samuel Newton* and *John Bolton*, to give them their due, have not taken a little Pains, Labour and Travel, to bring to Light

to Judgement such unheard of Practises of beastly wantonness, and filthy uncleanness, that it is hard to believe the excess thereof: But *John Bolton* hath, or had a Confession in Writing from one or two of the Female Persons concern'd, of the Debauched Actions, to declare the truth thereof; yet notwithstanding they met with such great Obstructions and Opposition, that they cannot accomplish a thorow Examination of it, because it toucheth many Eminent Ones in the Ministry; who from day to day resorted unto them, and giving them these Appellations, *Innocent Lasses, and Daughters of Sion.*

Sometimes it comes to pass, that two approved of in the Ministry, will oppose and Judge each other in publick Assemblies, in the Name of the Lord: but to prevent the evil effects therof, the next day Persons shall be appointed to declare the Greatness of their Unity, and the Oneness in their Spirits.

But least there should be a misapplication of what I have Written; when I express *the Body*, I do declare, my meaning is, The Second Days Meeting at *Devonshire-house*, with some other Principals in other Countries, who are their Abettors, and not the whole Body of the People called *Quakers*; for I am assured, and well know, that very many have not bowed to this Golden Image, with whom my Soul hath Unity, and with whom I am Refreshed.

And moreover, I meet with many who will freely open their Hearts to me, with grieved and sorrowful Spirits, to behold what Domineering, and what partial Judgment is practis'd, what Severi-

ty and Tyranny is Exercised at this Meeting, but especially against Dissenters.

But, say they, *it is out of our Power to Redress it, until God doth Change their Hearts, or give us more Power;* reckoning themselves at present too weak to grapple with these *Goliath's*, unless the little Stone be given them to smite them on their Foreheads, or Words to this purpose.

Let us trust in the Lord, and wait upon him with patience in Faith which overcomes the World; that he will thresh the Mountains, and rebuke the High and Mighty, who are Exalted above their Measures; and exalt his Truth over all, that Justice and Righteousness may flow as a River, to the rejoicing of his Oppressed People, and to the Praise and Glory of his Name for ever. From a deep Mourner in *Israel*, to behold how the Earth is filled with Violence, and the Righteous Seed Oppressed.

Dear Friend, It hath pleased the Lord to raise thee up to bear a Testimony against an Adulterous, Tyrannical, and an Hypocritical Generation; let the Word of the Lord therefore have a free passage in and through thee, and Consult not with Flesh and Blood; Watch against the Enemy, lest he darken thy Understanding, that thou canst not distinguish between the Precious and the Vile. Mix not thy own Thoughts with the Motions of the Spirit; keep in the Fear, and in the Humility, that an exalted Spirit may be kept out: Build thy House upon the Rock of Ages, and stand in the unchangeable without wavering, that thy Conversation may be without Blemish, thy Judgment without Error, and thy Love unto the Truth without Dissimulation.

Be Faithful unto the Lord's Requirings, that Disobedience may not enter. Remember the Root bears the Tree, and the Tree the Branches; if the natural Branches were cut off through unbelief, and thou with thousands grafted in, be not high minded, but fear.

From a Little hidden One,

of the

Flock of Jesu